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myself, and I do not like the *city* now, any better than I did then.

The first Sunday, I began my work at Hokubu in a dirty, tumbled-down, old building, with perhaps twenty children, naughty, and also dirty. I can not say I loved to work there, those first days, and I know I was not much interested, but spent most of my time and strength in other work. After a time the needs of this part of the city began to impress themselves upon me. I wish I could give you a picture of the place as it used to be. It is bad enough now, but it was ten times worse in those days. Most of the old buildings have either been burned, or pulled down. Next my place was a place for making rape-seed oil, and that pounding would begin at three in the morning, while the odor was very sickening. Beyond were two or three dirty little junk shops, and a place for sorting paper rags. A little farther on, a cheap theater; just opposite the preaching place was a green grocer's, and not a very good one at that. Well do I remember when the man and his wife had to run away. They left every thing as it was, and, after a few days, the odor from the decayed fruit and vegetables was something terrible. The street was always dirty and smelly. No wonder the children were not better.

After I had been here three years, I became very interested in this people, and, yet, I could get no hold whatever

**He That Goes Forth Weeping,
Bearing Seed for Sowing,
Shall Come Back, with Joy.**

Years ago, eighteen in all, one rainy night, I arrived in Okayama, and it rained every day for a week. Okayama, at its best, is not a beautiful place, and after having spent years in dear old Kyoto, I found it rather hard to adjust

on them, and I felt that, if I was going to do anything for them, I must go and live among them. I tried to fix up the old place, and, to a certain extent, succeeded, but how my heart used to go down into my boots,—it was so dirty and horrid. I remember, also, that I was not very welcome, but, little by little, the feeling changed, and the Sunday-school grew, though the children were just as naughty, perhaps more so, as those were, only more of them.

After I came back from my last furlough I tried living near Dr. and Mrs. Pettee, on the other side of the city, but that was an utter failure, for the people no longer thought I belonged to them, so I came back to the old place, and I do not believe I was ever so glad to get any where, as I was to get back among my people, and every year, for the last five years, has been happier than the year before. The old place was getting pretty bad, and not very safe, but I stayed on till September of last year, when I was afraid to stay any longer, while there was a nice little house not far away, for rent.

When I first began work at Hokubu, we had Sunday-school on Sunday, and a meeting on Tuesday evening, and, oh! those meetings! sometimes there would be two or three people standing in the door; sometimes no one at all; finally, I rebelled, and said I would not go to any more like them; it was wasting time, and something must be done. I had a fine little helper, one of the Kobe College graduates. I talked it over with her, and asked her if she would interpret, if I spoke in English. She said she would, and we began the next week. The English brought in a few, and more came the next week; then there were those who came regularly, and we have been growing ever since.

Five years ago the 22nd of December, we began Sunday services. During that time there have been seventy-two baptisms, and we have all been working for a new building. Last March we organized our church, and we are such a

happy little family. I think I am safe in saying I am not thought of as a foreigner, but as one of this family.

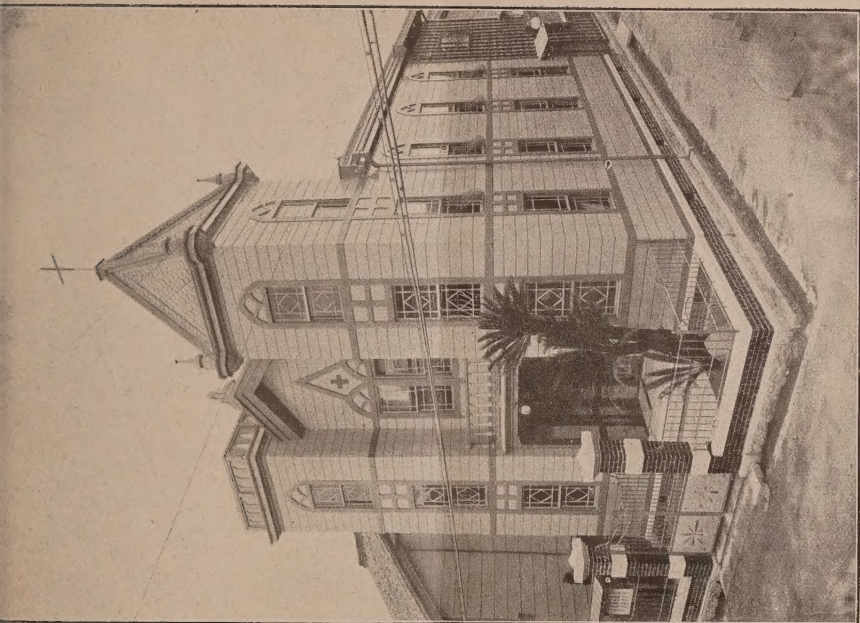
This last summer the old buildings were pulled down, and we began on the new church. The Mayor was very kind, and offered the services of the city architect. The building is done. On November 21 we had our first service in the church, and on the 28th we dedicated it. I know of no other church that has been welcomed as this one has. I have heard of churches where stones have been thrown, and where there has been great opposition, but never a place like this. The night we had our first prayer meeting in the parsonage, three men of one ward came bringing a big expensive vase as a gift from that ward; a few days later another ward gave us a table and a beautiful *imbe* vase. Two other wards have brought money to buy some chairs, and the father and a few friends of one of our Sunday-school children, who died last spring, gave money for another chair as a memorial for her. The pulpit desk was given by one of the members of the church. The pulpit chairs were also given,—one by the members of the Woman's Society of the main church, and one by the children of our Sunday-school. The money for a beautiful Chinese table for the vase to stand on, has also been given, and our own Woman's Society raised the money for the organ, and, now, we have set our face to pay the debt on the church.

Our Sunday-school is the largest in the city, and our church audiences are growing, even though it is the end of the year, when every one is busy. Pray for us that we may be a light to those about us.

(Miss) MARY E. WAINWRIGHT.

An Interpretation of the Coronation.

The best thing which I can say for the Coronation is that it was very religious



HOKUBU CHURCH, OKAYAMA



THE STANFORD BIBLE CLASS, KOBE.

December, 1915.

(See page 80.)



SUNRISE NEW-YEAR'S DAY.

(The Chokudai, or Subject for New Year's Poems was :
"In Honor of the Coronation"—a Difficult One for Appropriate
Representation on New Year's Cards. This
was an Attempt).

and a great step in the right direction. It was not done as I should have ordered, but it was done in a way which has increased the religious sentiment in the minds of the Japanese. Religion, as I would define it, is the social consciousness as related to the unseen powers. We all know that it was not Christian, but it was religious, and we must admit that it was a great step for a nation, to make the changes and adjustment which Japan has made in this Coronation. We all admit that prayer, particularly silent prayer, is an important element in the religious life of man. While the prayer of the Emperor was not raised to Jehovah, it was raised to the unseen powers that guide the nation, the understanding Him dimly. Let me quote a paragraph from the *Japan Times*, which shows the prayer element in the Coronation. "The nation heard the Emperor raise his prayer before the *Kashikodokoro*, and *Amaterasu Omikami* once more spoke with unfailing authority—authority born of boundless love, mercy, truth, and justice—commending the spirit of the Sacred Mirror, the emblem of unprejudice, impartiality, equality and all comprehensive righteousness. It saw the Emperor received into the grace and protection of unseen powers that guide the destiny of the empire, giving him a place ever higher, nobler, more reliable in the nation's heart. When the nation read of the Emperor's all-night service in celebration of the *Daijosai*, (thanksgiving), alone in a structure of primitive construction, in the awful stillness of night, with only the burning torches shedding weird light, then came back the days of mystic conclaves, in which the great ancestors of the race, rallying round the head of the family, laid down the foundation of the people that to-day stands before the world with a noble mission. It saw His Majesty in communion with the spirits of imperial ancestors, feasting them with the good things of earth, and returning them thanks for the blessings that have made the empire a power for the good of mankind. It saw the so-

lemnity, sublimity, and profundity of the spiritual and moral meaning of the great rites, with hearts reawakened to humility, as well as to the pride and aspiration of the nation."

One can not witness any of the scenes of the whole coronation and not feel that he has been made a better man for the meditation afforded thereby, because of the emphasis placed on prayer and reverence. According to the best authorities, the coronation ceremonies before that of Meiji Tenno were mere form, and very perfunctory, and had no deep religious significance at all. The whole thing used to be mere emperor worship. But Meiji Tenno lifted the service from emperor worship to ancestor worship, and spiritualized many of the already religious ceremonies. Since, then, the coronation, as compared with former times, is deeply religious, we religionists should be very happy that such a step has been taken. The work of Meiji Tenno seems to me to be much like the work of the Minor Prophets of the Jews, who called the people from the worldliness of their day, to the ideals of the past and of the ancestors. The Jews, up to that time, were very proud to be Jews and sons of David, but, say the Minor Prophets, God is able, of these stones, to raise up sons of David who are mere sons outwardly. Thus, by the work of these Minor Prophets the Jews were lifted out of mere nationalism, to the ideals for which the ancestors stood. The work of Meiji Tenno was much the same for the Japanese. He called them away from temporal thoughts and their own little problems, back to the ideals of the ancestors.

A study of the first chapter of Matthew, and the third chapter of Luke, which give the genealogy of Jesus, presents a fivefold division of the history of the Jews, showing their growth and development in the religious life. You will remember that it is divided into five periods, of fourteen generations each, and names of people are mentioned, who were prominent in each period, or whose

very mention gave to the readers the key to the thought of those respective periods, as they reflect the religious growth of the Jews. Jesus the son of Mary, Jesus the son of Josiah, Jesus the son of David, Jesus the son of Abraham, and Jesus the son of God. This gives the natural growth of the religious consciousness of any people. First, the family life and the family religion. Second, the tribal religion and the group consciousness. Third, the national life and the nationalism, such as is seen in Japan. Fourth, ancestor worship and the seeking to be guided by the ideals of the past. Fifth, the spiritual age, when man becomes a world being and a God-dependent person. Christendom is in that fifth stage, but the Japanese are just now entering into the fourth stage. They are just beginning to realize their indebtedness to the ancestors and to the ideals of the past. Militarism is passing, and, with it, the physical traits of greatness are gradually giving away to greatness in ideals.

Up until the time of Meiji Tenno, the Japanese were in the third class, mere nationalists, with the emperor-worship as the supreme thing in their national life, mere patriots only, without the ideals of the past working in their minds and hearts, except in occasional characters, who were ahead of their time. But Meiji Tenno gave the people, as a whole, a new vision, and raised them one step higher, and in all his work and efforts in behalf of the nation, he, himself sought ever the blessing of the ancestors, and their approval. Witness the survival of Bushidō, which was an unnamed child until after the Meiji era, and also the return to the ideals of the past, as seen in the death of Nogi Taisho.

There still remains one step more for the Japanese to take, and that is to become world citizens, that is, become sons of the Unseen God, of whom Meiji Tenno sang in poem, "*Me ni mienu Kani no kokoro ni kayou koso hito no kokoro no makoto nari keri.*" "The sincere man seeks to commune with the Unseen God,

that he may become a true man. (The translation is my own.) While realizing that the Japanese have not come up to my expectations, I can not help but admire them for the advance step, which they have taken in getting away from a time-serving nationalism to the ideals of the past, thus strengthening the ties which bind them to the best ideals Japan has ever had. For, indeed, the religious mind is best developed by strengthening the ties of the past. Even we hold to the old ways. The old religion, the old songs, the old prayers, the way of the fathers was and is the ideal way, to Christians also. So let us not get discouraged because they can not take two steps at a time, but let us be thankful that they are making progress, and, instead of criticizing them, let us patiently wait and help them by loving service.

Paul in I Cor. 13, gives us a good admonition. Yea, though I have all knowledge, and all faith, and all power, and even though I give my body to be burned, and have not love, it counts for naught. I like to read the word "love" in that chapter, as "respect." For surely there can not be any real love without it. In this first verse Paul says there must be mutual respect between the preacher and his hearers, between the learned and the unlearned, if they would grow, and between the rich and the poor, if they would help one another, and even the martyr must respect his crucifiers, if he is to affect their lives. If we hope to help the Japanese we can not do so by criticizing their best efforts, or by making light of their weaknesses. We must see their ideal side, and endeavor to keep that before them at all times. Not to destroy, but to fulfil, says Jesus. Not to ridicule, but to inspire. In all missionary training schools the word emphasised now more than any other, about the method of approach, is the word "pedagogical." Use the same method used in training children in school, appreciate their humble efforts in reaching out after truth, and help them

in all meekness and love and respect to attain something higher.

I had the good fortune to be in Tokyo when the Emperor made his return to the capital, and the thing which impressed me most, was not the Emperor nor his carriage, which was magnificent, nor the long retinue of lancers, but the reverence paid to the *Kashikodokoro*, the Japanese Ark. Even the papers mentioned the fact that it was the return of the *Kashikodokoro* and the Emperor, putting both on the same level. This seemed to me to be a step in the right direction. Emperor worship has been very strong in Japan, but now they are getting beyond that; of course, not all at once, but little by little. A sudden change would ruin the life of the nation. Evolution and not revolution. Thus, in the imperial procession, we see the people welcome back the Japanese Ark and the Emperor, the Unseen with the seen, the mysterious with the man ruler of the nation.

The Old Testament had been a sort of sealed book to me, in many ways, but since my study of the Coronation and the religious rites connected therewith, the Old Testament has taken on a new meaning, and I seem to get light in a dark corner. The reverence paid to the ruler, the sacrifices, and the Ark are very similar in the Old Testament and in this coronation ceremony. Emperor worship is passing away slowly, but surely, and in its place, at this time, we have seen the homage paid to the Emperor as High Priest, and to the sacred things of the past. I believe that, just as the Jews grew from faith in the visible ark, and then in the temple, to faith in the spiritual Christ,—just as the uneducated Christian may pass through faith in the visible crucifix, to the Spiritual Christ,—so the Japanese will grow from emperor worship through ancestor worship into a faith in the Unseen God, as revealed by Jesus Christ.

Besides the passing away of emperor worship there has been growing, ever since the days of Meiji Tenno, the differ-

ence between respect and worship. The Government is seeking, as fast as the people are able to bear the change, to show that they should reverence and hold sacred the things of the past, but that there is something more, and that is the future of the nation. This future can not be assured unless the character, both moral and spiritual, of the nation is lifted to a higher level. Morality has failed, and the Educational Department is seeking the advice and co-operation of religious leaders, by means of conferences, several of which have already been held. Christianity has been recognized by the Government, and prominent Christians and Christian Institutions have been honored by the Emperor at this coronation. Let us not be discouraged because they can not accept our advice in entirety, or our way of doing things, but patiently bide our time, which will come sooner or later.

Many enthusiastic workers have spoiled their good work by their overzealousness for the things dear to them. Many a preacher in America, who has inbibed the ideals of social service and has rashly given these undiluted to the good, old, doctrinated church members, has been left to preach to empty benches, or given his salary for the rest of the year, and told to seek other fields of service. A preacher can lead his people only so fast as they are able to go; any faster would be disastrous. So in mission work, we must patiently await our time, and lead the people step by step, as they are ready to move, our work being, in all humility and love, to *hold before them* the ideals toward which they should strive.

The time will come when the Japanese will all submit to the reverence idea now being taught, instead of the old emperor worship, and *then* they will feel the need of something worthy of worship, and Christianity's day will have arrived. Let us be patient. God could not make Christians out of the Jews in a few years. Neither, surely, can we Christianize Japan in this generation. Progress is being made. They are now sons

of the ancestors, and the next step will be to become world-citizens, and, thus, to the God back of the ancestors, and then they will become sons of God. God grant that the seed we are sowing now may be used of the Father of all men, to hasten that day, and not retard it.

WM. H. ERSKINE.

The Love-Truth Kindergarten Christmas.

Over fifty guests gathered at the Aishin Kindergarten, Tottori, December 22, to attend the Christmas exercises. For a month past the children had been hearing the Christmas story told, little by little, until they were very familiar with the facts, as well as the spirit, and all were looking forward with eager joy to the day of the year. The large play-room was tastefully decorated with a Christmas tree in one corner, garlands of green leaves and white popcorn festooned the walls, while a shower of lovely silver paper-stars fell from a green wreath hung in the center of the room. The children marched in, and, after the exercises, which consisted of the singing of a number of Christmas hymns, Bible reading, prayer, and a story about a Christmas tree, they played some games—one of these was acting out the Santa Claus story. Several little families of children sat in groups about the room, while a little boy with a bag of toys came in, and put one in a tiny stocking hung from an evergreen tree-branch nearby. Then the father of the family went to get the toy, and gave it to the happy child. The children had made little picture-books, of pictures cut from old magazines; these were tied up, and addressed to the Salvation Army in Tokyo, for distribution at Christmas time. The children were perfectly delighted with their dolls, cards, and other gifts from the kind friends in Everett, Washington,

who did so much to make the Christmas a happy one for them.

One family whose children attend the Kindergarten, celebrated Christmas at home for the first time this year. The mother was baptised this year, and they "learned how" to have a home Christmas, through the Kindergarten.

(Mrs.) ANNA W. BENNETT.

The Life and Religion of Kurozumi Munetada.

II.

HIS TEACHINGS.

Soon after he began to teach he formulated seven rules of faith and conduct for a household, which he pasted upon the wall in his own house. They were thus seen by all who came to his home, were copied generally, and became the foundation of the Kurozumi teaching. These "Rules for the daily life of the family," are:

1. One born in the land of the gods (Nippon) must never be without piety.
2. One must not become angry, nor entertain anxiety.
3. One must not, in pride, look down upon others.
4. One should not nourish evil in his own heart, by observing the evil of others.
5. Do not neglect your work, when well.
6. Having entered upon the way of sincerity, you must not lack sincerity in your heart.
7. You must not overlook the occasion for gratitude in each day.

These are followed by the exhortation, "The above rules must never be forgotten; fear thou, fear thou!" and a poem, which may be translated, "The heart of the person you're talking with, is a mirror. In it you behold your own likeness reflected."

Upon examining the teaching of Munetada we find that he gave a new note to

the gamut of religious experience. His tho't was not derived from any influences of his own time, but bro't forth out of his own inner consciousness, thru meditation. While we find some similarities to teachings in Buddhism, Confucianism, and even Christianity, it seems impossible of proof that these were directly derived from any of them; but they are rather the expression of general religious feelings or consciousness. His religion has a deep note of mysticism in it. One of his great words is *iki-dōshi*, which may be translated "immortality," corresponding, in some measure, to the eternal life of John's Gospel. It is to be secured by becoming united to Ama-terasu, the Sun Goddess and ancestress of the imperial family of Japan. The process is, in some measure, physical or material.

One must put oneself in direct contact with the sun's rays, so that its heat may enter the body, and warm the heart, while, at the same time, the spiritual nature, being quickened, is united to the goddess herself. Thus one becomes immortal as Ama-terasu herself. He teaches that, if the heart attains sincerity, a person becomes one with God. When a person's heart becomes one with Ama-terasu he attains eternal life. A man who knows the virtues of Ama-terasu has life eternal with the sun and moon. When one is conscious of oneness of body and heart with Ama-terasu he will know, without ceasing, that there is no such thing as death. Another key-phrase is *temnei jikijū*, meaning "to receive directly, without mediation, the command of Heaven." It is the equivalent of the Buddhist *satori ga hiraku*.

His teaching of brotherhood, of course limited within the "four seas," or Japan, is based upon the fact that each one is an emanation of Ama-terasu. It finds its expression in equality, philanthropy, and optimism. Of the last he says, "In every thing simply rejoice; there is no secret beyond this; sleeping or waking, it is the heart of Heaven."

In his view of the world, Ama-terasu

is the primal goddess of all things, and the duty of men is to follow her behests as filial children. His teaching in regard to Ama-terasu O mi Kami was that the true way is Ten Shōkō Daijin. Ten Shōkō Daijin is the god who gives life to all things every where. The true way is that which came forth from heaven. While you fear Ten Shōkō Daijin, at the same time you must regard her as parent. Whatever you do, in passing thru life, if you think of it as interesting, that interest becomes at once the heart of Ama-terasu. The essence of truth is the heart of Ten Shōkō Daijin. The universe is in the spirit of Ten Shōkō Daijin; its heart is in her. Truth, the way, is a perfect circle. A person who has a heart perfect as a circle in a world of like completeness, is in a condition which knows no limits. One must take care that there be nothing lacking to the completeness of one's heart, an off-shoot of Ten Shōkō Daijin's.

The object of worship being the sun, cheerfulness plays a great part in this religion. If one allows cheerfulness, the sun's influence (Ama-terasu's), to become weak, his melancholy becomes strong, i.e., he falls into the "blues." When melancholy conquers sin results. Sin added to sin destroys the sun's (Ten Shōkō Daijin's) influence. In this connection may be quoted one of his poems, entitled: "Sun-worship."—"Day by day, facing the morning sun, to think from the depths of the heart, mine's an eternal body, Oh, what happiness!"

In another place he says, "Every morning when I behold the sun, I must fain worship it." The object of worship being the sun-goddess, the banner designed to serve as the symbol of the sect, was very naturally a red sun upon a white ground. Afterward, when the same design was chosen for the flag of the empire, in order to differentiate the flag of the sect, the character for teaching (*kyō*), in white, was placed in the center of the sun.

His teaching in regard to the world was that it is a living entity. The true

way is the way of Heaven; this way is a living one. This living thing is without form. If the "I" die completely, the living being whose heart is united to the world, for the first time wakes up as from a dream.

His teaching is summed up in five precepts.

1. Do not turn aside from sincerity.
2. Seize hold of what has the life-principle.
3. Maintain a cheerful spirit.
4. Flee from selfishness.
5. Trust wholly in Heaven.

(To be concluded.)

S. SAMPSON WHITE.

Hokkaido: Introduction.

We have been here in the Hokkaido about four months. That is a pretty short time in which to be expected to do much in the way of talking about this big island and the work here. We have some not very complimentary things to say about the man that runs through Japan and then gets out some sort of an article or book about Japan as she really isn't. I feel as if I shall qualify for the same sort of estimation in the thinking of some of my friends, if I try to say much about Hokkaido.

It is safe to say, however, that we are here, and we are glad we are. We extend a vote of thanks to the Mission for sending us here, instead of to some other place. We wish you could abolish the straits between Hakodate and Aomori, but we fear that even a petition to P.C. will fail to do that. We must confess to having much the same feeling in regard to the mere contour of the country, that many of our betters have had before us. As for me, when I looked out of the window at Kutchan and saw the first beams of the morning sun light up the low hills, when I saw there the trees and stumps making it look like a State of Maine uncleared field, or hillside pasture

—well, to be frank, there was a sort of moisture formed about the region of my eyes that deserves a more expressive name than "moisture." As for Mrs. Holmes—she had been car-sick and sea-sick—she wanted to get to Supporo.

I have taken two long trips,—so far as distance is concerned—with Rowland, since my arrival. One trip took me down to the great province of Tokachi and introduced me to one section of our wide field. The other trip took me to the coast province of Hidaka. Here I had my first introduction to the Japanese *basha*. We got along pretty well together for first acquaintances, but I doubt if we shall form an unbreakable attachment for one another. In other words, I think that if they ever put the railway through to Urakawa I shall probably patronize it. However, I am glad to have had this trip along the southern sea-coast of our island, in the slow moving *basha*. I could rhapsodize for a long time on the scenic beauties of this long stretch of coast. The sea is always magnificent, and here it cast an unusual spell over me.

The spell of the sea was not the only bit of wizardry displayed on this trip. I considered that my colleague's use of the language showed him to have intimate relations in a sphere where I have not yet created a bowing acquaintance. If any of the younger generation of missionaries out here think they have got a hold on the language, I guarantee that if they will take one trip with my partner through his field they will find a new definition of true humility suggested by their own experience. It does us good to learn new definitions, but I must confess that I have learned this one almost too thoroughly. It is fine to have always before you, as a stimulus, a living example of what can be done, but, at the same time, it is a wee bit discouraging.

One thing that has impressed me here is the size of our field. I have yet one long trip to take before I can feel that I have at all covered the territory that is left to our Mission for evangelization, but what I have seen is sufficient in extent

to satisfy the ordinary missionary, I should think. I have caught myself wondering sometimes if this extensive touring is the best method of evangelism. I have no substitute to offer, I am simply trying to think out whether, in the long run, this method is as good as a more intensive system. At the same time, I do not see how a more intensive method could be applied up here, without, at least, another man, and a decidedly larger budget for evangelistic work. You see from this that just as children have to pass through the experiences of the race, I have to pass through the same experiences that you older men have passed through as you have been carrying out your work here in Japan in the past. Sooner or later we all run up against the dead rock of "No cash."

Let me bear witness to one more thing, the joy we have in being out of Tokyo. Even if we did not like Hokkaido, we would be glad to be here rather than in Tokyo. Here we feel that we have more room to breathe, and to breathe a larger freedom for life and for service.

JEROME C. HOLMES.

Some Books on Japan.

(Continued.)

LITERATURE.

Previous articles on this topic appeared in XIX. 1. 2.

Lloyd—Historical Development of Shushi Philosophy in Japan, T.A.S. XXXIV. 4. Based on Prof. Inouye's History of Jap. Confucianism—a very valuable sketch. See also Knox and Hoga, T.A.S. XX. 1.

Fisher—Life and Teachings of Nakae Tōju, T.A.S. XXXVI. 1. See Knox, T.A.S. XX. 1, pp. 10–17; he translated a part of the *Okina Mondo*, in "The Chrysanthemum" II, 1882. Nakae (1608–1648) was the most famous member of the Oyōmei school of Confucianism. The

Lecture Hall, Tōju Shoin, is at Aoyai or Aoyagi, Takashima Gun, Shiga Prefecture, some 24 miles from Otsu by boat and *kuruma*, not Nakae's original, which was burnt, but a restoration, containing mementos of the sage, and a sanctuary where his admirers pay him reverence as a teacher. In 1908 Meiji Tennō accorded him posthumous honor. His *nom de plume*, Tōju, means wistaria vine, and comes from the fact that he was very fond of that flower. A huge wistaria is said to be found at present in the grounds of the Lecture Hall.

Takaishi—Women and Wisdom of Japan, 1905, London. Translation of the renowned *Onna Dai Gaku* or Great Learning for Women, usually attributed to Ekken, a Confucian scholar of the Shushi School, 17th century, Genroku Period, a native of Fukuoka and dependant of the House of Kuroda. Cf. Brinkley's "House of Kuroda" (an exciting tale of times before the establishment of the *daimyō*'s seat at Fukuoka), in "The Chrysanthemum," III, 1883, Yok., Kelly and Walsh. But some assign the *Onna Dai Gaku* to the young wife of the old philosopher, T.A.S. XXXIV. 4, p. 24. Armstrong, "Light from the East" p. 84.

Porter—A Year of Japanese Epigrams, 1911, London, Froude. Hokku poems in Romaji and translation, with valuable biographical notes and explanations, 17th century and later.

Dickins—Chushingura: The Loyal League, 3rd ed., no date, Yokohama, Kelly and Walsh. Has valuable notes. This most popular of all plays, is constantly pre-ented in native theaters. It is based on the well-known historical vendetta by the *gishi* (a term originating with Kyūō), or forty-seven *rōnin*. A translation in verse was published early in Meiji by McClatchie, a former British consul at Yokohama, and a nephew of Sir Harry Parkes, in his "Japanese Plays." The story is delightfully told in Mitford's "Tales of Old Japan." See Japan W. Mail, Feb. 18, 1911 Sup.

Inouye—Chushingura, 1910, Tokyo,

Nakanishiya. A fresh rendering by an accomplished author. Valuable Introduction to this popular *foruri* of the "golden age of Tokugawa literature." The Asano affair occurred in 1701, the vendetta, in 1703, and the drama was composed by Takeda Izumo and others, in 1748.

Chamberlain—Wasōbyōs. Story of a Japanese Gulliver in a land on a scale ten times that of humanity, partly translated in T.A.S. VII,—very interesting, dating from 1774.

Mitford—Tales of Old Japan, 1910, London, Macmillan, shilling ed., illustrated. First appeared in 1871, by a secretary of the British Legation, Tokyo. Constantly in demand. "Charming." Contains a variety of literary matter, served in winning style, from several Confucian sermons to a group of fairy tales. Everybody would enjoy the book.

Kirby—Dazai Juu, in T.A.S. XX. VIII, XXXII, XXXIV. 4, XXXV. 2, XXXVI. 1, XLI. 2. Also Consul Hall's article on Dazai in T.A.S. XXX. VIII. 2. Dazai was a Confucian of the first half of the 18th century, of the Kogaku School.

Knox—Development of Religion in Japan, 1907, N.Y., Putnams. Scholarly, but strongest on Confucianism. His "Japanese Life in Town and Country" contains a sermon based on the Analects. In T.A.S. XX. 1 and XXX. 2, he has valuable articles on Kyusō (1658–1734) and Hokuseki (1656–1725), both of the Shushi School. Hokuseki was styled Chikugo no Kami, and had great influence at the Shōgun's court, where he was commissioned to examine Sidotti, the Italian priest, in 1709 ff. Cf. Wright's translation of Hokuseki's *Seiyō Kibun*, T.A.S. IX, and see T.A.S. XXXIV. 4, p. 10, Papinot's Dictionary, p. 19. See XVII. 3.

Elmann—Sprichwörter u. Bildlichen Ausdrücke der Japanischen Sprache, 5 vols., 1898, Tokyo, German Asiatic Society. A thesaurus of Japanese proverbs.

Deffrennes—Proverbes, Dictons et

Locutions Figurées de la Langue Japonaise, Tokyo, Librairie Sansaisha. A collection of 1884 proverbs as far as *kami*, in several numbers of *Mélanges Japonais*. Consul-Gen'l Okoshi had a paper on "Jap. Prov. and some Fig. Expressions," in T.P.J.S. II. 1, 1894. Bishop Harris contributed a series of Jap. proverbs to The Chrysanthemum, I, 1881.

De Bienneville—Saito Musashi-Bo Benkei: Tales of the Wars of the Gempei, 2 vols., 1911, Yokohama, Kelly and Walsh. Reviewed in Japan W. Mail Feb. 14, 1911 "More Japonico" and "Sakurambo" are by the same author—the former, 1908, Yokohama, Japan Gazette. His latest work is: "Oguri Hangwan," Yokohama, 1915, a lengthy story, a tale based on facts of the Ashikaga Period, 15th century, and localized in Jōshu. In dramatized form it is a favorite at theaters.

(To be continued.)

ARTHUR W. STANFORD.

Address Before Council of Missions.

(Concluded.)

On the other hand can you learn anything from us? We do not set ourselves up to be your teachers. Certainly the Lessons present Fraternal Delegate for Korea? would not set himself to instruct this body of men and women who have been so signally blessed in bringing the Gospel to these Korean people. But it may be that our history, even some of our mistakes and failures, be not entirely without value to you here, by way of suggestion and warning.

We are somewhat older than you—excuse paternalism. We date from 1859. I, too, date from 1859. My one-time senior colleague of the American Board Mission, when he came to the East, came

with a strong desire to put his life into Korea. I mean Doremus Scudder. He even made the trip over here and spied out the land. But the American Board then, as since, was firm in its resolve to seek to have others evangelize Korea,—not that it did not believe Korea needy and worthy the effort, but rather that the Board felt it had already in hand all the work it could do and do well. Thus, for a quarter of a century, you have escaped having me and my Mission, as fellow workers in Korea. But now, in the fullness of time, through improved means of communication, through political changes over which none of us had any control, through a general broadening of Christian sympathy, and through a growing desire for the co-ordination of all missionary effort, the Lord is bringing us close and ever closer together.

Let me then invite your attention to some points in the history of Christianity in Japan.

Our three largest bodies, Presbyterian, *Kumi-ai* (Congregational), and Methodist, have been planted. They have struck root in Japanese soil. They are no longer supported, nor in any sense controlled from the West.

You are aware that the results of the labors of Presbyterian North, Presbyterian South, German Reformed, Dutch Reformed, and other smaller missions, have all been united into one *Nihon Kiri-suto Kyokwai*, which is the Presbyterian Church of Japan; and that Presbyterian Church of Japan directs its own affairs, and even advises and helps the missionaries of the four great missions, out of whose labors it first had its birth.

You are aware that the results of the labors of Methodist Episcopal, Methodist South, and Canadian Methodist Missions have all been united into one Japan Methodist Church, which elects its own (Japanese) Bishop, and pays his expenses; that this Japan Methodist Church is quite self-

governing; and that when it appoints a missionary as presiding elder (*buchō*) of a district, as it sometimes does, it appoints him because it wants the man, though a missionary. There is no compulsion about it.

You are aware that the seventy, or more self-supporting and independent local *Kumi-ai* churches have organized themselves into local conferences and into a National Council; and that they are as independent as are the Congregational churches of England, or America. Christianity, then, has taken root in Japan.

These three communions not only support themselves, and govern themselves, they are all reaching out according to their ability—or beyond their ability—to evangelize the world. All are working in Japan, in places beyond the reach of the local church, that is, all are doing home missionary work. All are engaged in work for Japanese outside Japan Proper—in China, Korea, America. The Japan Presbyterian Church once undertook a mission to the Chinese in China. And latterly the *Kumi-ai* Body has begun work for Koreans, which, by virtue of differences of language and customs, is, in a sense, a foreign mission. Acclimated Christianity then is bearing fruit in Japan and abroad.

As these three bodies support themselves, govern themselves, and direct and support their own missionary operations, home and foreign, so do they also do their own thinking, and determine their own *symbols of faith and order*. In all these lines the influence of the American and European missionary is only advisory, never determining.

It may be the church of Japan has come too soon to its majority. There have been what seem to us errors of judgment by it, in church government, discipline, in evangelizing method, and in scripture interpretation. But we believe the great body of the Japanese church has grasped the essentials of the

faith, and is loyal to her living Head. And we hope that she will learn more rapidly and more surely by her own mistakes, than by being kept too long under tutelage.

May there not be in store for the Korean Church, in the not distant future, some such shaking and sifting as the

Shaking Japanese Church suffered two
and decades ago, when numerical
Sifting. increase was arrested, not a few swerved from the faith, and there was general readjustment of faith? If it should be so, we pray that you may be able to guard and lead your flocks in green pastures, and beside still waters. If some should swerve, may you be able in faith, hope, and love so to cling to them that, even after many days, they may be reclaimed to the one fold.

It will now be readily understood what a tremendous task the young Church of Japan has undertaken. And in view of the magnitude of the undertaking, it will be the easier to be charitable toward her, in her short-comings and mis-

Reason for in her short-comings and mis-
Charity. takes. We can all the more readily extend the fraternal and helping hand to her, in her efforts to become a true pillar and ground of the truth, and to bring the Living Christ to the masses of her own nationals—those who are her nationals by birth, in Japan Proper, and those who are her nationals by adoption, in Formosa, in Korea, and in Saghalin. We can also then join hands with her in the task which we of the West undertook only a hundred years ago, that of carrying the Gospel of Salvation to all these great peoples of the East.

There is one other point in which the young Church of Japan believes she has a mission. I refer to the contribution she believes that she and the rest of the **Mission of East** can make to the fuller **the Oriental** interpretation of our common **Church.** faith. As the Greek, interpreting the body of truth received from the apostles, in the light of his own philosophy and culture, gave to the Church something of theology; as the

Roman, with his genius for organization and law, made his contribution; as the Teuton and the Anglo-Saxon have helped us to realize the power of salvation by faith, and the social dynamic of the original body of truth; so Japan and the rest of the Orient, with their venerable ethical teaching, and subtle, mystic philosophy and soul, ought to make to the Church catholic some contribution toward the full understanding of the Oriental Christ. The Church in Korea will render its service, also, in this high and holy duty of knowing and interpreting the Savior of the world. So our brethren of Japan believe, and so we believe. Then there will be one Lord, one faith, one baptism, one church in all the earth. And all we shall be brethren.

"Who From Their Labor Rest."

It was a great shock to learn, on my arrival home a little before six, on the evening of Dec. 23, that Mrs. DeForest had passed away early that morning. Realizing that help would be needed as soon as possible, I made necessary adjustments, and managed to catch a train that got me into Sendai at 9 30 a.m. next day. Then I learned particulars. Mrs. DeForest had spent a pleasant social evening with some Japanese friends, in Miss Bradshaw's home, and, apart from having caught cold, seemed to be her usual self. About 8.30 p.m. she returned home, retired soon after, and next morning was found dead in bed, having passed away apparently without suffering—a victim of congestion of the brain. The same evening, Miss DeForest, of Kobe College, accompanied by Mrs. Davis and Miss Coe, arrived by express, and, after consultation, it was deemed wise to cremate the body and arrange for the public funeral at the Memorial Church, on Sunday, Dec. 26, at 1 p.m. On Christmas day a brief,

informal service in English, was held at the house, following which the body was taken to the new crematory, and, after a word of prayer, given over to those in charge. At 1 p.m. on Dec. 26, the regular funeral service was held as contemplated, the church being completely filled with a congregation thoroughly representative of the prefectural and city authorities, and the foreign community. Through the kindness of the church people and foreign friends, all arrangements had been made, and, after a service brief, devout, and singularly free from untoward noises or interruptions, the casket was borne to the cemetery—two miles distant—accompanied by a long procession of sympathising friends. On the beautifully-situated, wind-swept hill-side, the closing rites were performed, and, strangely enough, our sister was laid to rest at sunset—precisely the time at which, four and a half years ago, we had lowered the remains of her husband into their last resting-place.

Life still has its surprises. Only twelve days before, the ex-mayor of Sendai and an old friend of the DeForest family, had accompanied Mrs. DeForest to the cemetery, and, in front of her husband's grave, had planted a special kind of cherry tree. At that time Mrs. DeForest pointed out the place she had chosen for herself to lie in, upon which the ex-mayor had playfully remarked that, as she was so much younger than he, she might well yield her place to him. On the 26th, the old gentleman sorrowed with us, at her funeral. Mrs. DeForest's deep hold upon the community was seen in the stream of callers, early and late, the many expressions of sympathy extended to Miss DeForest, in the telegrams that poured in from every side, in hearty words of appreciation, alike from Japanese and foreigners, and, most of all, in the desire shown by all, to share in the completing of final arrangements.

The Mission is greatly indebted to the foreign community of Sendai, as well as to the local church, for many helpful words and deeds, and I am sure I can

bespeak the Mission's hearty thanks to all these friends.

H. PEDLEY.

Special Meetings in the Tottori Field.

Since the railroad was put through, we have had more frequent visits from pastors from other places, it has been easier for our church members and officers to see the work of other churches, and the effect on the church has been broadening. From the 6th of December until the 15th, we were busy in the Tottori field. Mr. Miyagawa was with us for two days, Mr. Makino for five, and Mr. Tsuyumu, the pastor of the Inabari Church, in Shikoku, for nine. In addition to the meetings in Tottori and the three Mission preaching-places, meetings were held in six other villages. One of them was at Yumura, a place which used to be a Mission out-station, but which decided, prematurely, to call a pastor, and become independent. They were not able to maintain their independence for more than a few months, and now the *Kumi ai* Church is trying to help them by occasional visits. Another meeting was held in Hamamura, about five miles from one of our preaching-places. There used to be one Christian, but his relations with his father were not very pleasant, and being unable to get a place to work with any Protestant missionary, he finally went to the Roman Catholic Church, and is now working as an evangelist in Matsuyama. There has been considerable opposition to Christianity in that village, too, but our evangelist is going regularly, and thinks the village very hopeful. Another meeting was held in Shikano, a town twelve miles from Tottori. About twenty years ago, I was told, we had an evangelist there, but, through lack of funds, he had to be removed. This made the Christians and others so angry, that, for a long time, it was almost impossible to hold meetings

there. But a young girl, who worked with us for several years, and was baptized in Tottori, married a hotel-keeper living in the town. She has been praying that the way might be opened to hold meetings. Fortunately, our evangelist has been thinking about Shikano, and has wanted to start work. Last fall he began to go there regularly, and the prospect is very encouraging. The *Yojokwan* is a well known hotel in the Sanindo. It is in a pond, and hot-springs come bubbling from the pond, into the hotel. These hot-springs, and the eels caught in the pond, have made the hotel famous, throughout this part of Japan. The proprietor of the hotel has been studying Christianity, and one meeting was held there.

A few weeks after the meetings, there were seven baptisms at one of our preaching-places. Our pastor reports that twenty-eight have joined Tottori Church during the year, eighteen joining on confession of faith. I can not remember a time when the attitude of the schools has been as conservative as it is now. But, in spite of this, I do not recall a time when the condition of the whole field has been more hopeful.

H. J. BENNETT.

Field Notes.

Old Thomas Tusser, of the 15th century, exhorted:

"At Christmas play, and make good cheer,

For Christmas comes but once a year,"

and unquestionably his recipe will produce the proper Christmas spirit. But the modern social service ideal requires many Christian workers to seek radically different recipes, and eviscerates all *play* from the Christmas season. That season has become one of downright hard work, with increased hours of labor and intensified efforts of thought, to attend all the

functions, and to think of some not too inappropriate gift for all who have a claim on one's thoughts. The fact is that some missionaries are almost Christmast to death, and while they seldom complain, and while they maintain a cheerful spirit, at the same time, if the truth at the bottom of their hearts were told, we believe many of them would say it is something to be thankful for that Christmas comes but once a year, and we are relieved when it has past.

A missionary lady writes: "About two months before Christmas I said, 'I'm going to have all my letters written at least two weeks before Christmas,' but, alas! here it is Christmas eve, and I'm just getting a few minutes for the first time, to write to my friends and relatives. We have been celebrating for nearly three weeks, and I can't say that I'm sorry it is so near the end. We had two bunches each of railway station men and postmen, the Blind School, seven groups of women, four kindergartens, and three Sunday-school festivities. We are to have our church Christmas to-night, our teachers and students for dinner tomorrow, and fourteen foreigners on Monday (27th). So I think we shall be quite satisfied with our share of Christmas when it is over."

Miss Judson was still (Dec. 22) in the *dōma*, or mere "entry," to use a good old New England term for entrance hall, of her Christmas, when she wrote: "I have been putting off writing for a week, because I was so rushed and tired with examinations and Christmas preparations. Have had one Christmas *shiki* (celebration) already, and the Night School's festival comes on the 23rd, and the Girls' School's on the 24th." She would naturally attend the church festival and possibly others.

Another lady who could attend but seven of the eleven celebrations for which she felt more or less responsibility—her strength simply would not permit attendance at all of those which did not conflict in time—writes that at a Sunday-school whose average attendance had

been 40, twelve children had a record of perfect attendance for the year. In several schools where emphasis had been laid on giving to others, the children showed more pleasure in their own donations to the little blind children and orphans than in the gifts they themselves received. At one school where Christmas was celebrated for the first time in that village, a novel feature was a song by the nurse-maids, who brought their young charges to Sunday-school, and for whom one of the teachers had opened a Bible class after the children's hour.

Lest it be inferred that the ladies do all the Christmas work it is time to introduce what Mr. White writes. "I found your letter here on my return yesterday (Dec. 30) from Shimonosho, the scene of my last Christmas celebration on the eve of the 28th. I had the additional joy of baptizing four into the little band of Christians there, bringing their number up to twelve. I believe this is the most extended Christmas I've ever had—five days in succession, and my last celebration involved twenty-five miles travel by *kuruma*."

Mrs. Learned was happy over her festivities. "I feel quite proud of our kindergarten's benevolences for the year. The report was given at the Christmas exercises, to give the parents a stimulus for sympathy with their little children's efforts. From Christmas 1914 to Children's Day in June the Kindergarten Sunday-school penny offerings came to \$6, which was sent to the Belgian Orphans' Relief Fund. Their gifts of flowers on Children's Day were carried to seven hospitals, and the quantity left over was given to another Sunday-school in the Nishijin district, to be given to the children who seldom even see a flower. At Thanksgiving about 3 to, or approximately a bushel and a half, of rice, several quarts of beans, 165 oranges, besides apples, turnips, some 30 pounds of sweet potatoes, and a great variety of other vegetables were given to seven extremely poor families in our district, with the help of the police. The children's

penny offerings from June till Christmas—\$5—were sent to the Orphanage at Sendai, where Miss Imhof is superintendent. The Kindergarten Rōnenkai (association of old people interested), too, sent \$1.50 to the Yō.ōin (Old Folks' Home), Kōbe. Isn't it good to help in these happy festivals?—and then enjoy the vacation following!"

Mr. Warren estimates that Christmas was celebrated in about 26 Sunday-schools and children's meetings thruout Hyuga. "Takanabe, 18 miles north of Miyazaki, boasts an old ladies society of which the town ladies society is jealous as being the more lively and prosperous! Though several of the old ladies are Christians, most are not. The leading spirit is the widow of the last feudal lord of Takanabe, who, though not a Christian, is yet broad enough to see the value of the "new teaching," and to request Miyazaki Station evangelist, Mr. Takahashi, to give a Christian address at the monthly meetings. Mr. and Mrs. Clark and Mr. Warren attended the Christmas meeting of the society, and, after speaking to the old people, enjoyed the *fukubiki*, the dinner, and the hospitality of the old daimyo's mansion."

Mrs. Clark (Dec. 20): "I have nearly covered the field in touring, and have already attended one Sunday-school Christmas—there are six more!"

When missionaries witness the end of Christmas programs they are also satisfied, as well as when they reach the end of the long series of festivities. At Niigata they "carried thru with great success, a three and a half hour program." The pastor, Rev. Mr. Osada, went there from Osaka about Sept., 1914, and started the church off with the watchword: "Double it!" for 1915. There were 44 resident members, now there are 96. There were 30 to 35 at morning preaching; now there are 50 to 70. With great difficulty 10 to 15 could be induced to attend prayer-meeting; now there are often over 30. In 1914 about 350 *yen* were contributed for all purposes; now there are over 800 *yen*,

tho several specials are included, and funds for pastor's salary are insufficient. But before the end of 1916 it is expected the church will become independent and self-supporting in reality as well as in name. This is encouraging, since the Niigata Church, for years, has been notorious for claiming the name and status of an independent church, while lying down on the missionaries and Mission funds, directly or indirectly, most of the time. At one time we know the resident missionaries were contributing an even half of the pastor's salary.

Dec. 19 was a red-letter day at Tsuyama, when Mr. White baptized 15, including 6 members now, or formerly, of the church Sunday-school, making 20 baptisms since Mission Meeting (May). Mr. White's ten months' interim pastorate closed with the year, as it seemed best for him to sacrifice, by giving up his teacher and personal helper to be the church pastor. Mr. Chushiro Iwaki, who has been three years with Mr. White, entered on the pastorate on the first inst.

The Stanford Bible class, to whose success Mrs. Stanford contributes most regularly and generously, has had its best year in point of average attendance—21 since September. It is worthy of note that one member was present every Sunday from the start in September. Much of what was written in XVIII. 4 still applies. Five have received baptism during the year, three at Kobe Church, one at Kumochi, and one at Union—in the latter case a Chinese bank clerk, who is a great addition to the class, as he is a worker, and is full of *esprit de corps*—having brought in five other Chinese members and one Japanese. Altho, on account of Japan's attitude toward China last spring, a strenuous effort was necessary to bring the Chinese students at the Northfield Summer Conference, to fellowship with the Japanese, in this Bible class international comradeship has in no wise been embarrass, and there has been no feeling in the atmosphere. During the year one

member has entered the Doshisha theological school, one member has gone to a responsible business agency in Siam, and a former (original) member has just left Kobe Customs to enter the employ of the Chinese Customs at Dairen—employed by the Chinese Government. A man who was taught English in the Doshisha Preparatory School, by Mr. Stanford, joined the class during the autumn. The annual class group is shown on another page. The usual Christmas gathering was held Dec. 21, at which there were one or two former members present—now married and settled in business. The Christmas gifts from the young men, were mainly devoted to the Armenians—\$6 having been sent for relief. At the gathering, the blind member read, in good English, and with average facility, the passage about the shepherds at Bethlehem, and gave a short address in English.

Mrs. DeForest (Dec. 9): "To-night is the last service of Messrs. Ebina and Kimura. They have not had a *rush*, but well-attended meetings. I can't report results, but some who have heard for a long time, came forward as deciding. I hope they all understood what they were doing."

General Notes

The years drag on—for proof, see new year's cards. *Hi-no e tatsu-no-toshi.*

* * * *

The meeting of the Miss'y Ass'n of Central Japan, Dec. 14, was one of the most interesting we have ever had, because there was a good subject, and three good men to read papers on it. We present one of the papers by Rev. Wm. H. Erskine, of the Churches of Christ Mission, Osaka, and next month we plan to present a part of another excellent paper by Dr. Cary.

* * * *

Mr. White's series of articles on Kuro-

zumi brings to mind the fact that Dr. Cary was the first to introduce the sect to the attention of the Mission and readers of the *Andover Review* (Je, 1889). Most of his article is composed of extracts from books and sermons of the sect. In Hastings' Ency. of Religion and Ethics, Prof. Keiji Ashida tells us: "In the 19th century religious beliefs arose which claimed the name of Shintō, but which really had little connection with the ancient system of that name. Probably the best known and most worthy leader was Kurozumi, who preached on the four themes of divine revelation, prayer, providence, and honesty. He proclaimed also that the goddess Amaterasu was the fountain-head of all life, and that man must be in constant communion with her." Prof. Ashida was born in Hyogo Prefecture in 1867, graduated from the Methodist College, at Kobe, took M.A. in theology and philosophy at Yale, and B.D. at Harvard, became professor of theology and literature at his *alma mater* at Kobe, and is now professor in the Doshisha theological department.

* * * *

Our readers will find Mr. Erskine's paper a stimulus to thought, if they take any interest in the vital subjects he discusses. In his statement that Bushidō was an unnamed child until the Meiji Era, we presume he had in mind Prof. Chamberlain's statement that not till 1900 did the term appear in any dictionary, native or foreign. The statement appears in his rather immoderate onslaught upon Mikado-worship, in which he overshot his mark. If he had gone at his thesis more leisurely and calmly he probably would have been far more convincing. Yet, in spite of efforts mentioned by Prof. Chamberlain, in spite of official pressure, from time to time, to make school children visit Shintō shrines, and in spite of the weight of the Government's influence in favor of Shintō, we believe that the spirit of the age is increasingly, tho slowly, undermining emperor-worship, and substituting for it a legitimate

respect due to all worthy rulers in whatever nation. This subject ought to be understood by Americans interested in the American-Japanese problem, and so long as there is good evidence of emperor-worship America should be very slow about admitting immigrants imbued with such ideas.

* * * *

Baron Eiichi Shibusawa, who returned from America early this month, is a Saitama man, born in 1840, and is one of the pillars of Meiji. His speeches in various parts of the United States during November and December, were in a tone calculated to cement Americans and Japanese in the bonds of friendship. We believe the Baron's words—entirely ingenuous—come straight from his heart. For several years we have been pleased unflinchingly with his sentiments and his spirit, in his various utterances in Japan, about the American-Japanese problem. Whatever other object he may have had in going to America, a desire to help along the cause of peace was a strong motive. By the way, Dr. E. A. Sturge, while in Tokyo, last October, raised an important point for consideration, when he declared that the presence of Buddhist priests in the United States is a menace to neighborly feelings and the solution of the problem of Japanese there. The priests almost inevitably retard the assimilation of Japanese laymen, who have any regard for priests; priests naturally advocate national customs and foster the national spirit, as well as propagate an alien religion. But that the priests be allowed to pursue their propaganda is inevitable. Until American missionaries voluntarily renounce their privileges, or are deprived of them by their government, it would be not only indefensible, but inconceivable that Americans should take any steps to deny or curtail the freedom of Buddhist missionaries.

* * * *

1915 was disappointing to the belligerents—to the Central Powers, because

they reach no finality—to the Allies, because where they were not engaged in merely holding their own, they made masterly retreats, and sacrificed brave little Serbia. Lack of ammunition and ordnance the first six months; lack of men the last, have been the explanation. The year closed decidedly gloomily for the Allies, with the Central Powers scoring well on land, and with the submarine attacks on merchant and passenger boats at sea transferred to the Mediterranean, but apparently more successful than formerly in the North Sea. The United States was disappointed, because these attacks, to which she has repeatedly objected, have, in no wise, ceased, and the Central Powers practically snap their fingers in her face, while Britain arbitrarily interferes with legitimate trade in spite of protests. But while Britain's action is an injustice, Germany and Austria's is a crime of deep dye. However, we believe that Germany is beaten already, and it is only a matter of time—several years, possibly—before she will be brought to humbly recognize the fact, and allow the Allies to make a new map of Europe. One should keep his eye on the casualties and men engaged, not on territory occupied at any given time. The Allies surely can keep on furnishing men, and the longer the war, the better preparation and the more experience they'll have. The majority of the American nation believe firmly that Germany is in the wrong, and even if she were not so from the start, her method and spirit in the conduct of the war would have lost her the sympathy of that majority.

Personalia.

Mrs. Agnes Donald Gordon left Yokohama on the 6th instant, by the *Yokohama Maru*, to go on furl.

Rev. Morton Dexter Dunning and family sailed on furl, by the *Yokohama Maru*, from Yokohama, on the 6th instant.

Miss Alice Pettee Adams, Durham, N.H., Dec. 6, wrote: "I sail on *Chiyo Maru*, Mch 4, reaching Kobe about Mch 23."

Rev. and Mrs. John T. Gulick, who had been visiting the Whittakers in California, a long time, returned home to Honolulu in December.

Mr. and Mrs. Stanford, and Misses Baker, Hurd, and Kaufman visited Ise at New Year's, and, on the third, witnessed the *Genshisai* (XVI. 4).

Rev. Robt. Whittaker and Mrs. Louise Gulick Whittaker, appointees to our Foochow Mission, may be expected soon, on their way to China, by the *Tenyo Maru*.

Mr. Chas. F. Bopes, graduate of the University of Va., and Y.M.C.A. teacher at Himeji and Tatsuno Middle Schools visited Rev. and Mrs. Gutelius during the holidays.

Mr. Roger Sherman Greene came over to Japan last month to accompany members of the Rockefeller Medical Foundation. After wishing them bon voyage at Yokokama he returned to Peking.

We regret to say that Mrs. Winnie Atkinson McKay was unable to sail on the *Yokohama Maru*, with Mrs. Gordon, as was planned, and that she passed away, from heart-disease, on the evening of the tenth instant.

Misses Helen R. Hurd, Canadian Methodist, Kōfu, Emma R. Kaufman and Mary Caroline Baker, Y.W.C.A., Tokyo and Yokohama, and Miss Ruth Clement, of Tokyo, were visitors at Kobe, at the year end.

Rev. Orramel Hinckley Gulick, of Honolulu, past his 85th birthday last Oct. (7th), with good general health. Mrs. Gulick, save for rheumatism, is well, and both are "pegging away" on the History of Hawaiian Missions.

A cable stated that Miss Susan Annette Searle and Kobe College's new, three-year term music teacher, Miss Ida Harrison, who studied music at Oberlin Conservatory, sailed on the 8th, by the *Tenyo Maru*, from San Francisco.

It is no longer anticipated that Prof. Dana Irving Grover and family will return to Japan this year, on account of further need of recuperation. Mr. Grover expects to accept a position in Colorado for student secretarial work, as his physicians have told him he must not return to Japan under two years.

Rev. Geo. Miller Rowland, D.D., has added Japanese words to Handel's Hallelujah Chorus, and issued words and music in season for Christmas. Good work! for if there is anything which will enable a man to lift himself by his boot straps, it is this chorus as rendered by a large, first class orchestra and chorus.

The announcement of the death of Mrs. DeForest came as a shock. Miss Bradshaw, Dec. 23, wrote: "Mrs. DeForest was found dead in bed about 8 o'clock this morning. The doctor thinks she must have died three or four hours before—from apoplexy. She had a cold for two days, but was here for supper last night, with the pastor and some of the church people. She took a hot bath after her return." We presume death was induced by the bath, as we had a Japanese friend, who past away in sleep, from apoplexy, caused by a hot bath just before retiring—his arterial system having been impaired previously. About six hours after intelligence of her death, we received a letter from her, written on the 20th, which closed thus: "A merry Christmas to you and Mrs. Stanford. Let this be my P.P.C. card. Very cordially." In our next issue we plan to have a picture and an appreciation of her.

Mr. H. S. Wheeler sailed for America by the *Shinyo Maru*, from Yokohama, on the 8th instant, leaving Japan for good and all, having settled up the W. & J. Sloane affairs. On Dec. 26, at San Jose, Calif., a son was born to Mr. and Mrs. Wheeler. Mrs. Wheeler (Miss Edith Sophia Sherman Shaw) was a member of our Mission at Kobe College, from Sept. 26, 1899 till June 30, 1901; the wedding began on the stroke of midnight ushering in the new century, 1901,

and the knot was tied by Dr. Pettee, at Okayama; the sensational circumstances were cabled over the world, and afforded a spicy item for many a newspaper. We regret the loss of the Wheelers from Kobe, especially since he was a pronounced, active Christian business man, whose influence in the community was always on the right side morally. Missionaries found in him a sympathetic well-wisher, from whom they often obtained valued opinions and points of view. The Wheelers were *daikokubushira* of the Union Church, Kobe, or, in other words, main pillars. He was a member of the American Association of Japan, and its treasurer; he was a member of the American Peace Society of Japan, and prominent in other benevolent and public undertakings.

About twenty-five years ago one spring vacation, two young Americans—Messrs. Wm. C. How, of Denver, and Warren Gookin Waterman, of Southport, Conn., were visiting in Japan, and went by *kuruma* from Kyoto to Fukuchiyama, while Messrs. Curtis and Stanford went on their bicycles. The plan was to go thus all the way to Miyadzu and Amano-hashida, but a rain set in, and, after a night at Fukuchiyama, all went down river in a boat,—so covered with oil paper and straw-mats that they reckt naught for the merry patter, patter all day long. This was a delay, and so, after doing the sights, they set sail, on a Friday night, for Tsuruga, enjoying the moonlight above and on the rippling wash of the boat, while the phosphorescent display on the sea was fascinating. They caught the early morning train, and were home in Kyoto by Saturday noon. For several years correspondence was kept up, but it finally dropt, and many years past till last year, when a young man, who had been teaching several years in a mission school in India, called with a brief note of introduction from Mr. How. The young man's traveling comrade was a nephew of Sec'y of State Lansing. Since Mrs. Stanford's support comes from the Colorado Branch the reference to her

letter will be understood in the following from a recent letter from Mr. How: "After many years!" Yes, it has been a long time since we heard from you or wrote you, and I am very glad to receive the letter you wrote Oct. 5th. I have kept track of you through the Congregational Calendar or Almanac, and a year or so ago I ran across a letter from Mrs. Stanford to someone connected with the Woman's Society of our church, Plymouth Congregational; for we have turned from the Presbyterians to Dr. Bayley's Church, years ago, in 1901, I calculate by the age of one of the children; it was just after the second boy was born.

I had a very nice visit with Franklin Cogswell on his return; in fact he came into the office frequently, and used to work here summers while he was going to college. He gave me several copies of the little paper you publish, which I read with interest, recalling many familiar names, and then passed them on to some of the ladies in Plymouth whom

I knew were interested in missions. I would be glad to receive a copy now and then, when you have an extra one, to spare. Mr. Cogswell remained in Denver until September and went to New York for further study in the Teacher's College of Columbia University. I was very glad to hear, from your letter, of the work you and Mrs. Stanford are doing, and I got a good deal more from the papers. I have good health; my boys are very much interested in the Y.M.C.A. gymnasium and so am I; we all are in classes and I play the games with as much enjoyment as they. All of the children belong to Plymouth Church and Dr. Bayley frequently comes to the house for a meal and visit. He is a widower and his only daughter, Mrs. Dr. Harry Packard, is a missionary in Persia; we hear much of them; they have had stirring times of late; the Packards were in England when the war commenced and went on through Russia and Turkey."

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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Michinari Suenobu, Chairman of Board of Directors.

Keinosuke Nishino, Manager.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XIX.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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